## METROPOLITAN SERMONS.

SERMONS ON MANY THEMES.

TRINITY SUNDAY AT TRINITY CHURCH AND ST. PAT-RICK'S CATHEDRAL-THE REV. DR. CHEEVER'S COURSE AT ASSOCIATION HALL-ORDINATION SER-VICES IN BROOKLYN-SERMONS BY THE REV. HENRY WARD BEECHER, THE REV. DRS. DIX, CUY LER, CROSBY, AND OTHERS.

The weather was so fine yesterday, and the opportunities for hearing favorite preachers before the Summer vacation are now so few, that the congregations in all the churches were exceedingly large. The services in the Roman Catholic and Protestant Episcopal Churches were unusually impressive, the Redeemer, Brooklyn, three candidates for the priesttood and as many for the deaconate were ordained by Bishop Littlejohn. The Rev. Dr. Cheever continued his course of sermons at Association Hall on the "Evidences of Christianity," and the Rev. Henry Ward Beecher, the Rev. W. T. Clarke, the Rev. Morgan Dix, D. D., the Rev. Theodore L. Cuyler, and others, were unusually effective in their pulpit

CHARACTER AND MIRACLES OF CHRIST. The Rev. Geo. B. Cheever, D. D., at Association Hall.

The Rev. Geo. B. Cheever, D. D., delivered the fifth of his series of lectures on the evidences of Christianity, at Association Hall, last night. The preacher entered on a demonstration from the character and miracles of Christ, suggested and illustrated by comparison of passages from each of the four Evangel-ists, beginning with Luke, xx., 41-44: "David therefore calleth him Lord; how is he then his son?" and Mark ii., 28: "Lord also of the Sabbath," and Matthew xxvi., 13: The woman with the alabaster box of ointment. Some of the memorial observances established in honor of Christ, and his own predictions as to their being perpetual fixtures of His kingdom, were cited and compared with the complete falfillment in the experience of men and the history of Christianity thus far; the purpose of them all, and of Christ's kingdom among men, being also demonstrated from John xx., 31, and from the development and results of the adoration and love of Christ in human hearts; a benevolence superhuman, divine, infinite, compassing eternity, and all created intelligences, mankind first and most directly, belost by sin, and to be renewed in holiness. These representative examples, said Dr. Cheever, are opporning himself, carrying men straight into the Old there; (2) of the divine honor and authority assumed as his own right, as being himself the owner and Lord of God's commandments, and institutes of government and worship: (3) of the new kingdom of love and adoration set up in himself, as God manifest in the flesh, with new institutes and memorials of gratitude and prayer, built out of his own life, death, and resurrection, and set up to absorb in himself the power and glory of those al-ready established of God in the Old Testament, whether temple, sacrifices, worship, Sabbath, prayer or praise, the adoration and love cuiminating in himself, in his own divine personality; (4) of the divine foreknowledge requisite in predicting, and divine power in realizing and carrying out to demonstration, things without which, fulfill, the gospels and the Old Testament scriptures would talke be proved a forgery; (5) the sus as the Christ, that men might have eternal life in Him. The examples are as suns, shedding light and emonstration; and the declared purpose in John xx., 31. is the central orb, and law of gravitation, by which all the suns and stars move in harmony. The first is that of "David in the Book of Psalms," the Lord said unto my Lord. Christ's searching question is David, therefore, calleth him Lord; how is He, then, His Son I" Think upon this mystery of Godiness. How can He be the Son of David, who is the Lord of of the lineage of David, and so He must, for thus it is recognize the divine under the human investiture ! Or cause, when He comes, it is Jesus of Nazareth, whose father and mother we know, will you reject Him ? De termine for yourselves. Search the Scriptures, for they are God's testimony concerning me, the Lord of David and the Son of Man; the King of Glory, and the Man numbered with transgressors, despised and rejected of men. Such are the seals foretold to you of God, which studied prayerfully, becomes the most irresistible of all demonstrations. From the beginning our Lord vindiand power, the glory or the shame. For, if the Babe in Bethlehem was the extreme of lowliness, the worship of angels attended on it, and the command, Let all the angels of God worship Him. And the very beginning of the fame of Charles and the command, Let all the angels of God worship Him. And the very beginning of the fame of Christ was in the demonstration of this infractious power, and a pinnily announced and exercised sovereignty, even over the Sabbath of God, and therefore the supremacy of the Decalogue. The extremes of homilation in condemna-tion and contempt, suffering and death, came afterwards. Now the strong point is this—the flame as of a burning diamond in the focus of a compound blow-pipe—that these two things, extremes, apparently impossible com-binations, are absolutely essential elements, the very authoring and foundation piers of any possible bridge between the Old and New Testaments, over which be-lieving souls could travel; either of which having been An about the plane, or particularly impeculies continued in the focus of a composed blow-presentation to the focus of the focus of

ning disclosures from eternity? Those authoritative positives of truth, as thunderbola? Some divine reologists must enter here and explain. Those enormous bowlders of truth, entirely unlike and incongruous with anything on the globe, necessitate a hunt after their origin all over the world. How were they brought here! How did they crome here? Did they grow where they are found? Even evolution, claiming that all things grow, and thought as well as things, denies that, and requires you to frame a theory of entaclyens, or of glaciers, for the conveyance and dropping of such mountains by mountain masses, and requires you to frame a theory of entaclyens, or of glaciers, for the conveyance and dropping of such mountains by mountain masses, and requires you to frame a theory of entaclyens, or of glaciers, for the conveyance and dropping of such mountains by mountain masses, and in the world; requires you also to be leve a periodical upheavings, when all things by natural force, what is the supernature bottom of the otter can be periodical upheavings, when all things by natural force, what is the supernature to the foreseen wants of mental and the supernature of the summit crass of mountains. It was arranged at times and seasons! Who or what dropped these bowlders just then and there, when they might minister to the foreseen wants of men, or remain with all generations the parents of perpetual storms pouring forth life and blessedness? The whole character of Christ grows out of the seeds, promises, necessities of suffering, and loving divineness deposited in the Old Testament, given of God as a gauge of his faithfulness and a mortgage on his own attributes. These, in their coming due and payment, so to speak, being cashed as fast as they see due, grow into a life and reality that at length fills the soul and its horizon as with all the fullness of God, beginning where no imposture would dare to tread, with the liabe in the manger and the hidding of God's power in the linearnation, when, having taken upon him the form o

### LIFE TRANSFIGURED.

The Rev. E. H. Chapin, D. D., at the Church of the Divine Paternity The morning services at the Church of the Divine Paternity, at Fifth-ave. and Forty-fifth-st., were conducted by the Pastor, the Rev. E. H. Chapin, D. D. The sermon was upon the transfiguration of life, of every department of man's existence, by a Christian love and faith. The text was taken from Matthew xvii., 5: "While he yet spake behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, 'This is my beloved son in whom I am well pleased; hear ye him."

As I conceive, Dr. Chapin said. He who was transfig-

ured on the mount stands far above, far apart, from all other founders of religion. What are His relations with God, we don't know. I shall confine my remarks to some practical inferences from the text. We are told that when Jesus had taken these disciples apart unto a high mountain, he was transfigured before them. Regarding this incident as of significance concerning the personality of Jesus, I prefer that we should consider it as having a practical purpose. I will remark in the first place that we can see how it would encourage and strengthen Jesus Himself. Whatever may have been His peculiar relations to the Father, attentive reading of the New Testament shows us that He was susceptible to the same sufferings as ourselves. In the wilderness angels came to minister to Him. We read of His agony in the garden of Gethsemane. The fact is before us in that incident upon the cross, when for a moment He seemed to feel that that sovereign presence would be withdrawn from Him. I have often said that such instances are far from obscuring the greatness of the Savior's character; they elevate Him and bring Him nearer to us. We feel more deeply His nearness to ourselves as we know that He was in all points tempted as we are. There is nothing suggested then, that is inconsistent with the greatness of the Savior, in saying that the transfiguration strengthened Him. He was approaching the end of His mission on the earth. He saw the effect of the prediction upon those around Him. Was it not fitting, then, before that great darkness should close around Him, that He should be covered with that divine that when Jesus had taken these disciples apart unto a which shame and death were only passing shadows. There they saw Moses and Eins bearing testimony to His work, and then beside that came the voice from the cloud. This transaction brings encouragement for us also. From it there are two results: it transfigures the thimes that are visible and gives us assurance of the invisible. This is just what we need in all the conditions of our carthly life. I say then, that faith in Jesus transfigures life. Now, I need not tell you how prone we are to take a sensuous view of life, how the earth engirs us around and shuts us in. Some men estimate all things with a worldly e.e. Another class of men seem to be above the earth and regard things in a spiritual imanner. This is the true transfiguration, by which we perceive a change in our views of familiar things and distinguish the greatness of the things around us. The grand step of a man's life is when he learns to discern this greatness, when all things are transfigured with a spiritual significance and purpose. You perceive the greatness of your own daily life. Life is transfigured by a conviction of duty. When a man lives a selfish life, when all things are made to converge to himself, life is not transfigured to him. When a man linds at lest that there is something beyond this to live for, the moment that conception gets into his mind, life is transfigured and glorified into a nobler sphere of action. It becomes always glorious and fresh. Some men will tell you that life is tasteless, wearlsome and exhausted; in every case they are men who have tried to every frue, loving, brave, and diligent soul. Each man faithful in his sphere transfigures li, and makes grand the humblest position. We may say that the act of transfiguration takes place when a man realizes his own soul and its worth and work. Do we all realize that in me sa an element which will outlast the stars! Again, life is transfigured when in all and through all we apprehend the presence and purposes of the divine life. Trials, bereavements, struggles, these have cloud. This transaction brings encouragement for

text from the Epistic for the day, selected from Revelations iv. and v. 8t. John, said he, was the last of the living Aposties, and he had experienced a wonderful life. He was the disciple whom Jesus loved, and he loved his Master in return, with a served, and he loved his Master in return, with a served, and he loved his Master in return, with a served which others could not see; and experience were felt of which others could not see; and experience were felt of which he had left a record of what he had seen for the instruction of the Church, triatify Sunday was a day which suggested a meditation on this vision. In many places the idea and preaching, others into listening; while multitudes have forgot en the means by which they should worship God, in the manner durfrom man to his Maker. Some devoted their thoughts to the making of new creeds and the formation of new charches. This was one of the popular delivations of the day. They attempted to form a new risk of the day. They attempted to form a new risk of the day. They attempted to form a new risk of the day. They attempted to form a new risk of the day of the Almidjay. In many quarters God was not worship of the Almidjay. In many quarters God was not worship of the Almidjay. In many quarters God was not worship of the Almidjay. In many quarters God was not worship was worthy of saudy childs. The author of divine worship was could be considered to the country of the co

## THE MINOR MORALITIES.

The Rev. W. T. Clarke, at Unity Chapet (Unitarian), Harlem.
The Rev. W. T. Clarke chose a queer topic for his morning discourse at Unity Chapel, Harlem. It was "The Minor Moralitles," and was a reply in some measure to the Rey, Henry Ward Bescher, Among other things he said :

stratum of complaint underlying specific accusations was that his teaching was bottomed in part, if not entirely, on mere morality. He laid too much stress on good works, too little on the Confession of Faith. And tion on this issue, dexterously denied or evaded it. The contains two discourses on morality, in which the original Calvanism crops continually out, and the original Calvanism crops continually out, and the theologian gets the better of the scholar and the Christian. In these discourses Mr. Beecher represents morality as negative, conventional, ungracious, fruit-less, hard. It is well enough in its way, excellent in the family, convenient in a neighborhood, useful in society, quite necessary in business relations, and admirable rachet to keep the mechanism of the human world from running backwards into barbarism; yet it is not enough to save men, and with nothing but that a the family, convenient in a michibotrood, merit in secretary and the occasing in bittomic relation, and would from running backwards into beritaries; yet it is would from running backwards into beritaries; yet it is an combot rate the kingdion of fleaves. It is not an combot rate the kingdion of fleaves. It is not a mine combot rate the kingdion of fleaves. It is not a fleave to the property of the fleaves of the district of the control to moderate means by by the fleaves of the tries of the control to moderate means by which they should be a structure and commercial by contrast. It is an interest of the fife out of the control to the control

of language nor carry the rules of grammar in his head. Will you condemn him to the penitentiary for life because of his linguistic deficiencies, when perhaps he has developed a mathematical genins of a rare order, or has shown a mechanical togenuity of brilliant promise I is it not impious to suppose that the Almigaty Parent will overlook all the solid virtues and beautiful graces one of his children has acquired, and doom him to eternal misery because deficient in some intellectual conception or emotional attainment! Such questions answer themselves.

misery because deficient in some intellectual conception or emotional attainment? Such questions answer themselves.

The frouble from the beginning has been that men have always been more pious than moral. Devoutness has been made the substitute for duty. They have feared the gods, prayed, sacrificed, agonized for deliverance and particular favors; they have believed what was incredible and worshipped what was odious; but they have neglected to be just and forgotten to be merciful. They have covered the earth with rites, but have left it bare of righteousness. Even to-day you find beliefs and rituals, covenants, catcehisms, tempies, altars, professions, pligrimages, the lifting up of the hands, the crying, "Lord, Lord." And the very men who are most punctillous and voelferous in pious observance, and professions are often false to their trusts, dishonest in business, oppressors of the poor, peculators, demagogues. It is a hundred times easier to be pious than to be righteous, and the cheaper the article the less it is worth. There is such a thing 'as having too much piety, if it is not balanced and steadied by solid virtues, as a ship may have too much sail for its ballast. Piety without morality is not godliness but gash. It is the proline parent of superstitions, phantoms, frenzies. You find it in the wild excesses of the camp-meeting, and the delirious excitements of revivals. It is in the poutentarry and the machouse, and even appears in morbid and revolting exhibitions on the seaffold. Merchants swear to a false invoice with one breath, and repeat texts of Scripture with the next. A zealous devotee in a neighboring city robs the contribution-box of the church in which he worships. You have read of the burglar who prayed God to help him break a safe and escape detection. Most of the men who for a dozen years have debased our polities and plundered our people are plous church members; and ministers slander and persecute in the name of "the Lord Jesus Christ." But when and where has morality done any of these

### ORDINATION SERVICES IN BROOKLYN.

When the Rev. William A. Leonard became rector of the Protestant Episcopal Church of the Redeemer, at Fourth-ave. and Pacific-st., Brooklyn, there were divisions in the congregation, and the power of the church as a working organization had become some what impaired; but under his ministration harmony has been restored, and the sphere of usefulness of the church has been greatly enlarged. The

the church has been greatly enlarged. The Sunday-school has outgrown the old building, which is used as a chapel, and ground has been purchased and a fund raised for the creetion of a new chapel. Nearly half of this fund has been collected by the young people of the parish, and their labors are now supplemented by monthly subscriptions on the part of members of the congregation, so that the full amount will soon be in hand. This church is always well filled, but yesterday it was crowded, inasmuch as the annual ordination services of the Diocese of Long Island were conducted there by Bishop Littlejohn.

Morning prayers were said at 9:30 o'clock, and the service, an hour later, began with the order of ordination. After hymn No. 144 had been sung as a procession\_\_, and the anthem beginning "In humble faith and hole Lyw" had been rendered, the sermon was preached by the Rev. Dr. Diller, rector of St. Luke's Church. Hymn No. 138 followed, and the candidates for the diaconate were presented by the rector, the Rev. William A. Leonard, and those for the priesthood by the Rev. Dr. Diller. They were as follows: For the Priesthood, the Rev. Messrs. Carter, McElroy, and Prescott; for the Diaconate, Messrs. Road, Rozencrantz, and Hooper. The hitany and suffrages, with the ante-communion service, the collects from the ordinal, and the epistle and goster of the priesthood. Farmer's Offertory, "Praise the Lord, for He is graedous," was sung, after which the holy communion was celebrated.

### SUBMISSION TO MYSTERIES.

At St. Patrick's Cathedral, in Mott-st., in the morning, Archbishop McCloskey, after reading the gos-pei for the day from Matthew xxviii., 17, said in substance: All things which in the council of Divine wisdom had been necessary to prepare the Apostles for their great work were now completed. Between the resurrection and ascension Christ had instructed them in the mysteries of His kingdom and confirmed them in the mission which He had already given them. Commissioned and strengthened after the coming of the Hely Ghost, they went forth for the conversion of the Hely Ghost, they went forth for the conversion of the world. They relied not on itheir own strength or wished, but upon that of the Hely Spirit. They went not forth in pride, but in all humility and meekness; not in the loftliness of human eloquence; not to flatter the pride of men, but in the simplicity of divine truth. They assumed not the gright of proposing new theories, dectrines of their own invention, but they went forth to declare the message as they had received it; to bear witness to all they had seen and heard; to teach and baptize all nations. They did not profess to understand all the truth they announced. They taught belief and baptizm its formal expression; a belief in the wonderous mystery, the Holy Trinity. They were to baptise in the name (not the names) of the Father, son, and Holy Ghost, and they only were to be baptized who accepted this dootrine. Grace was given by the Holy Spirit to and them in their belief. The Church calls on all her children to bonor this day; not to understand the mystery of the Trinity, but submitting their judgment to Divine faith to believe in it. Faith in this, and every other mystery, is necessary to salvation. The doctrine of the Trinity is the great fundamental truth of the Church. In it are comprised all the other mysteries—the mystery of God as Creator, as Redeemer and Sanchiller. Three in, one. Trinity in Unity; Unity in Trinity.

Men must accept the dectrines of Jesus Christ and Christianity, not upon private judgment or individul conscience, but by Instening with believing hearts to those to whom He had commissioned to teach, thus making belief in revelation necessary to salvation. Hus furthermore has furnished men means by which they may learn and believe those things requisits for their salvation. Thus Helestablished an infallible, teaching

the power of promoting good in others. It is simply cautionary and belongs, therefore, to the lower side of progress. Our jails and gallows are terrible testimonies of hatred to evil. Where are the cooperative opposites i Where are the attractions to virtue! Where is the sympathy, the leniency, the mercy, and all those winning things which should draw men from the evil which we hate to the things which we admire and love! That is one of the respects in which society is in a rude condition. There is nothing ruder, nothing less just, than human justice, because we are so unable to measure penalty by crime, and yet human justice is necessary. We must act coarsoly if we cannot finely. We must do something to maintain society even if it be rude. It is an important question whether we despise evil as much as we do the individual who is evil. The Bible, you know, says: "Love your enemics, bless them that curse you," and so on, but the number of those who do this is very limited. I could write the whole list on the balm of my hand and still have room to make commentaries upon it.

you, and so ol, but the almater of those with the balm of my hand and still have room to make commentaries upon it.

Men who are without passion are generally less liked than those who are the possessors of strong, passionate natures; many people think those who are perfect are not interesting, not good company, and the idea is prevalent that goodness effeminates, but I can conceive of a man who may be strong and full of the vigor of a deep passionate nature who does not bear out this idea.

If you observe in society the likes and disakes of men you will observe how much they depend on mere questions of taste. You see two persons at the dinner-table. Every act of one is done with such delicacy, such natural regard for the feelings of all, such politeness, that although we know perhaps the man is bad yet we rather lean toward him. Another may be perfectly bonest and we know he is a man that would stand by us through the him. So it is all through life. The fiber may be good, but the exterior repeis us, and again the fiber may be bad yet we are attracted to an enameled exterior. Men are working away from the animal and toward he sprittal. We may run to an excess here and there, but the question is, which way are we tending? The days begin on the 2th of June to grow shorter and yet the whole of the Summer is yet to come and it is great comfort to me as I go through the storms of Winter and the rains and winds of Spring that, nevertheless, the Summer with its delichts is sure to come, and I may look forward to it with certainty. So we may be sure that the world is going onward toward utilmate good; that, no matter what temptations beset, we are in the hands of a God who will guide us to a better future.

And now the question, finally, somes to us, "How are we to despise individuals or things? and here come in the attributes of self-sacrifice and love and forbearance to help us. Utilmately we know and feel that there is a good time coming when evil shall go down to darkness and oblivion and the whole carth shall rejo

## THE FRUITS OF CHASTISEMENT. The Rev. T. L. Cuyler, D. D., at the Lafayette-auc. Presbyter Church, Brooklyn.

The Rev. Theodore L. Cuyler, D. D., preached in the Lafayette-ave. Presbyterian Church preached in the Larayette-ave. Pressylerian Charen yesterday morning. The text on which his discourse was based was: "For they verily for a few days chas-tened us after their own pleasure; but He for our profit, that we might be partakers of His hollness."—Hebrows, xii., 10. Dr. Cuyler said in part:
Who are they? Our earthly fathers. Who is He? Our

Heavenly Father. Our earthly fathers chasten us for a

Heavenly Father. Our earthly fathers chasten us for a time, and we feel reverence in our hearts for them; how much rather should we feel reverence for our Heavenly Father, who chastens us that we may live. How important it is that we feel just right toward our Father in Heaven. Have you all come in here to-day with that feeling in your heart? Have you all felt it throughout the week just ended? Do you not distrust God, and doubt His kindness in secret, if not openly? It is true that we often feel as it God were not dealing with us for our profit under all circumstances. No one in all this assembly is tainted with the heresy that this world came into being by chance, without the hand of God. No, you all accept the record in the first verse of the great Record of this Universe: "In the beginning God created the heaven and the earth." All cavil is put aside in that particular. You cavil not against God as Your Creator, but as your Father and the Director of your daily lot. Tere is where the fester is, and the inflammation and sometimes the fatal cancer leading to infidelity and atheism. There it is we need faith to heal the friction of the wound. It wish to bring you to acknowledge practically as well as theoretically, that whatever God does to you and me is right, and that His dealing is fatherly dealing. One phase of His Government we call discipline or chastening. The word itself is not pleasing, and the experience is narder than the word. There are persons here to-day, coming to get truths that they will soon meet; coming to kindle the lamp they will soon way. God's disciplina is corrective. Who knows our thoughts as He knows them? How much more pity God has for our failings than we have for the failings of our calidren. He knows what His earthly children may become, what they ought to become, and what they will be done."

Him they have a painful may be come, what they ought to become, and what they will be done."

How much more pity, and can you doubt that He will use the chisel of correction! He never cuts a time, and we feel reverence in our hearts for them; how much rather should we feel reverence for our Heavenly

fraits of righteousness. Our Father's action is preventive. God's discipline is preventive by prohibition. God knows what will occur to you and me, And also what might occur. You and I are prevented from a journey; God knew that there the engine would shoot the track. God has preserved us from more periis than we ever dreamed of. God sometimes takes away the fortune of a Caristian when He sees it would become a misfortune. He sometimes strips the spars of canvas because the sails are sending the vessel toward the lee shore. He sometimes takes it does not not make the fortune of a Caristian when He sees it would become a misfortune. He sometimes takes the idols from our hands when He foreses our worship of them. May he not have taken more than one darling child when He saw from what He was saving it He may have seen the preciplee and the child going over it into the abyss below. Why should we stand at a child's grave and cry out against Him for saving the child from the evil to come!

God must have a process of developing the Christian. In His refining process, no grain of gold is lost. When the silversmith is purifying the metal and has got it to the molten point, he keeps his eye upon it, and when he can see his own face in the silver, then is the instant to take it off. Shall we ask if God stops in His process before He has wrought out His own consumnate work? There was not a single moment when God might not have stayed Abraham's hand in the sacrifice of his son. But it was not until the knife was lifted that He could say: "Now I know thy faith." The very grace that God aims to bring out must be brought out by chastening—perhaps to make one stronger, perhaps to make one weaker. If God gives us a cross let's shoulder it; if He require's amputation, let's submit to it. There is sometimes as much patriotism shown in the hospital as on the field, and many a brave fellow whose grave blooms yesterday showed greater heroism in jving on the surgeon's table than in all the valor and shout and eclat of the battle. Ther

## OBJECTIONS TO SECTARIANISM.

The Rev. O. B. Frothingham preached on "Sectarianism" in Lyric Hall yesterday. He took for his text the account in St. Luke of Christ's rebuking his apostles because they had forbidden a stranger to cast out devils in his name. The man may have been either a Jew or a Gentile, said Mr. Frothingham, but he was doing Christ's work, and on that account the Apostles ought to have encouraged him. The magnanimity of Christ showed itself when he said, "Forbid him not." The man's creed was not important to Christ so long as he performed just the work which Christ desired to have he performed just the work which Christ desired to have done. The Roman Church for a thousand years was a large, gracious, and beneficent Church. When Christendom was as large as the Roman Empire, when the Church was unforn by schisms, and sects were unknown, then men studied, thought, and grew mightly in silence. Education deepened, the arts flourished, and the most splendid literature the world has ever seen arose. Great minds were not traumeled, and great hearts were not oppressed by sectarianism. Protestantism is a mass of hostile camps covering every foot of the ground of Christendom not occupied by the Romish Church. The reasons to be urged against Sectarianism are these: It is a costly thing. Religion under the Roman Church is not expensive. Its grand cathedrals are the gradual work of years, and they cost nothing now. But when one great Church is divided and subdivided into many small ones, as is the case with Protestantism, religion becomes a costly thing. Each nitle church with its handful of members, must support all the expense that was borne easily by one great church with its many members. In New-York City there are a score of denominations, each represented by a score of churches, and each church is cherishing its little dogma, and putting its hands into every pocket that it can reach to get money to pay its debts. Milhons of dollars, coming from hard-working hands are spent in this city every year to support this warfare of sects. It is a waste of mind. Men who are capable of higher things waste their brain-power in sustaining little sectarian prejudices. The Evangelical Alliance last year cost \$15,000 in money, and it cost one year of labor by the best minds in Christendom to collect that money. The quarrels of sects diminish the usofulness of our common schools. With two or three exceptions, our colleges are all sectarian, and they are officered by ordinary men, because the best men in the country are non-sectarian. The Bible is not a prodigy. It is perhaps the greatest of all religious books, done. The Roman Church for a thousand years was a

there is of good in every religion. Jesus taught nething new. His prayer and His heatitudes were picked out of the Hebrew literature. His last words were a quotation from an snoient Hebrew pasaim. Men should how be fore Him as before a superior mind, but should not worship Him as a God. Spiritualism foreshadows the removal of all barriers between this world and the next. The gulf ill be filled up. Protestantism and Romanism and all sects will be a tillshed, while there will grow up a new comprehensive faith, loving science, literature, and all knewledge.

## LESSONS OF MILL RIVER.

The Mill River disaster was chosen as the

subject of a morning sermon, at the South Congrega-tional Church, Brooklyn, by the Rev. Albert J. Lyman, whose text was Job xxxiv., 20: "In a moment shall they die, and the people shall be troubled at midnight and pass away." A few of the extracts are given below: It is not yet too late to speak of Williamsburg. The investigation is not yet concluded, and so far it is ominous. In calling attention to this calamity I would shun undue assumption. Whatever impression you shun undue assumption. Whatever impression you have gained from the accounts of the press, rest assured the half has not been told you, because the half could not be told. I spent the whole of the Tuesday following the flood in walking through the whole length of the valley, and I found that the half could not be told. We think of water, but there was no white foam. It was black, dense with mud and sand. In a room where the water scarcely reached the ceiling was left a deposit two feet deep of sand, and in this dense torrent were jazged splinters, shreds of froe ripped from machinery, so that the whole rushing mass was loaded, and could not only suffocate and drown, but would smite like a cannon ball. Description is sarrilege. Even the children with whom I talked said, "We can't tell you what it was." You know the main facts. I need not recite them. And if description is out of place, much wore is petty inoralizing out of place. I distrust dapper clerical explanations. The best way to study the fact is to study first that part of it which is next us, not begin with God and tions. The best way to study the fact is to study in that part of it which is next us, not begin with God and reason down to the water torrent and the defective dam, but begin with these latter and reason up as far toward God as you can. It is muc. harder to study theology by the side of a great disaster than it your quist library.

There are three ways of approaching these disasters.

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(1) To assign them to the criminal new recent of them; (2) to resolve them into the inevitable of them invaled to resolve them into the inevitable of them invaled to the property of them; (2) to call them mysterious dispense.

There is one other idea, but it because it is for invalence. There is one other idea, but it because it is the to it simply to stamp it as non-thin them in the disaster was a punishment. It was in less, indeed, there was the work out of a moral retribution upon the criminal irresponsability that made the dam as insecure. In the present mature it is sternly, especially true that the disaster was owing to the recklessness of men.

But there is another side of this matter. There is human responsibility for the disaster, and the weight of it is terrible. Let it be rolled upon them to whose it belongs. Responsibility rests with the men who built the dam, perhaps upon the men who employed them to build it, perhaps upon the men who employed them to build it, perhaps upon the legal provisions under which those Commissioners acted. Does not responsibility rest somewhere for shutting in such a mass of waters by a wall of sione less than six feet thek at the base & What shall we say of men who seemed to have ignored the expressed condition of the contract!

My friends, the responsibility of life and death is bound up in not a few of our business transactions. You hold a physician to the responsibilities of life and death, and so you hold the pilot to a like responsibility. But to builder who builds a house, or the manufacture who fills his factories with dangerous machinery, or the contractor who builds a reservoir over people's heads, have also the responsibility of life and death. The responsibility of men is just in proportion to the dependence of person and property upon the work, and here \$3,00,000 of property and 3,000 lives were dependence of person and property upon the

# MYSTERIES BESIDE THE TRINITY.

The Rev. Dr. W. M. Willian preached at Grace Chapel, Protestant Episcopal, on High st., Brooklyn, yesterday morning. The chapel, situated within a stone's throw of the Navy-Yard, is sometimes called the Naval Church, and has among its attendants many who are seen at the Yard, from the admiral down. It was established about twenty-six years ago, by the Rev. Dr. D. V. M. Johnson, a patriarch among the clergy of the marriages he solemnized, the parish records showing scarcely a day in the year on which he did not solemnize at least one marriage. The Rev. W. T. Webb succeeded Dr. Johnson, but under his administration the Church's prosperity began to wane, and the church property was

chased by Bishop Littlejohn, in 1870. The Rev. Dr. Willian then began his ministry in the parish. The influence of the chance is widespread, there being hardly a naval efficer who has not attended its services. The text of Dr. Willian's sermon yesterday was: "God was in Christ reconciling the world to Himself."—II. Cornthians, v., 19.

Among other things he said: In viewing the subject which the Church this day brings before us, we must at the outset confess that the nature of God is wholly beyond our finite understanding; and yet this mysteriousness that enshrounds. Him is no reason win we should regard Hum as wholly unknown to us. We are surrounded with a thousand mysteries which do not at all interfere with our faith or impede our daily conduct. If we look at ourselves what are we but mysteries! What are our souls! Who ever saw a human soul and yes who is there that denies its existence! duct. If we look at ourselves what are we but mysteries? What are our souls? Who ever saw a human soul and yet who is there that denies its existence? We know it is an unseen essence, and yet existing and governing our bodies; and yet who can understand its nature and the mode of its connection with the body? And what is our life! We see life in action; we see how it gives animation to each fiber and holds this framework of the body in existence; and when this mysterious essence has gone, the whole structure falls into corruption and mingles with the dust. And wherein is the doctrine of the union of three persons in one Godhead more marvelous, mysterious and inscrutable than this union of our souls and bodies in one person! When man himself is a profound mystery to himself let him cease to wonder that God is mysterious. Who of us can grasp the eternity of God's existence! Our thoughts may rush back to millions of ages, but God existed militions of ages before. We may multiply these infinite periods, but even at that imaginary day the existence of God was not a moment newer than it is now. Such is the Eternal God, and yet He is a spirit governing and controlling matter, giving impulse to the revolving worlds, bringing all things into existence where before there was no substance nor material. And wherein, I would ask, is the threefold nature of God more mysterious and incomprehensible than this acknowledged fact of His simple existence.

## RELIGIOUS GLEANINGS.

The next session of the New-York District Conference of the Methodist Episcopal Church will be held on Tuesday and Wednesday, June 16 and 17, in the Janest. Methodist Episcopal Church.

A special feature at the services at the Temple Emmanuel, at Forty-third-st. and Fifth-ave., on Saturday, were the performances by Henry Carter on the organ. It is rumored that the Music Committee of the church think of securing his services regularly.

The Rev. W. T. Sabine's sermon at the First Reformed Episcopal Church, yesterday, was founded upon Paul's solemn charge to Timothy: "Take heed unto thyself and to the doctrine." The main idea was unto thyself and to the doctrine." The main idea was
that if the doctrine be apprehended and appreciated
aright the life will naturally and certainly become the
exponent of the faith which dwells within the soul.

The new Presbyterian church at One-hundrend-and twenty-fifth-st and Madison-ave., was formaily dedicated yesterday morning. The attendance was very large. In giving out the notices, the pastor, the Rev. J. as rec. In giving out the notices, the pastor, the Rev. J. S. Ramsay, stated that at the opening exercises on the Sunday previous, \$15,000 had been collected, and now there remained a floating debt of \$10,000, which he hoped would be soon removed. The total cost of the church was \$150,000. Following the sermon, which was preached by the pastor, were the dedicatory exercises. These were very brief, and consisted of the reading, by the pastor and consregation alternately, of passages from the Scriptores.

The corner-stone of St. Peter's Parochial School for girls, to be erected at New-Church and Cedarsts., was laid late yesterday afternoon by the Very Rev. Father Quinn, Vicar-General, with solemn ceremonies. An unusually large concourse of persons was present, An unusually large concourse of persons was present, not only the streets, but the windows and housetops of the adjacent buildings being crowded. The ceremonices were begun with music by the Alliance Band, singing by ladles, and afterward by children. After the stone had been laid in form the assembled thousands were addressed at length by the Vicar-General, and afterward by the Rev. Fathers Mooney and O'Farrell. A large procession of children from the various sodalities of the school, and another of the members of the different Roman Catholic societies, were formed, and marched through New-Church's to the scene of the ceremony, but without music.

The Orthodox branch of the religious Society of Friends resumed their session on Saturday morning, in the Twentieth-st. meeting house. The proposition from the New-York monthly meeting, providing for a change in the admission of children to membership, in lieu of the present one of birthright, was referred to a licu of the present one of birthright, was referred to a joint Committee, consisting of two of each branch from the different quarterly meetings. A proposition to limit the time of the chosen elders to five years was also referred to the same Committee. A Committee of nine was appointed to examine the treasurer's accounts, and to specify a sum to be raised for the expenses of the coming year. The report of the Education Committee was read, showing receipts of \$2,50 30; expenditures, \$1.591; balance, \$859 30. The fund for education was reported to be \$20,200, of which \$16,250 was safely invested, and \$4,000 lent to Friends' schools. The annual report of the school at Union Springs was read, showing that there were lift students. The receipts for the year were \$11,121 48, and the expenses \$11,388 75. Huidah C. Jones, a visitor to the women's branch, delivered an earnest address on the "Induence of Farents over Children." Durling the afternoon and evening meetings were held in support of the First Day schools.